A U M

If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit.—*Fo-sho-hing-tsan-king*, 439-440.

TRUST is the best of relationships.—*Dhammapada*, v. 204.

THEOSOPHY

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THE THEOSOPHICAL MOVEMENT*

CHAPTER II.

IN its larger aspect the Theosophical Movement is the path of progress, individually and collectively. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. Organized religions, systems of thought, governments, parties, sects—all have their origins in efforts for the better co-operation of men, for conserving energy and putting it to use. They all in time become corrupted and must change, as the times change, as human defects come out, and as the great underlying Spiritual and Intellectual evolution compels such alterations.

Luther's Reformation must be counted as a part of the Theosophical Movement. Masonry has played a great and important part in it, and still does to some extent, for however restricted in application, however its great symbolism may have been forgotten or obscured, Masonry none the less stands for tolerance, for religious and intellectual liberty, for charity. The formation of the American Republic with its noble Declaration of Independence, its equality of all men before the law, its ideals of brotherhood and freedom from sectarian religious partialities must be accounted a great forward step in the Theosophical Movement. And with the abolition of human slavery in all the great Western nations during the course of the Nineteenth Century, another great step in the emancipation of the race must be acclaimed. The "divine right"

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

of an orthodox god speaking through a vested clergy was rebelled against in every voice raised against the Catholic hierarchy. The "divine right" of kings was overthrown by the American and French revolutions. The "divine right" of one man or set of men to enslave another or others was the real issue involved in the American Civil War, and the emancipation of the serfs in Russia. Nationalism, socialism, universal suffrage, struggles between classes, between labor and capital, are all physical and metaphysical efforts toward freedom from bondage, however they may be mistaken, misguided, misled, perverted to selfish and destructive purposes and ends.

If the direct exoteric line of the Theosophical Movement of the last quarter of the nineteenth century is discerned to lie in the foundation and activities of the Parent Theosophical Society and its numerous children, the further application of the same principle of an underlying spiritual and intellectual evolution proceeding apace with its visible manifestation in physical effects, will disclose unerringly that the formation of the Society and the injection of the literature of Theosophy into the mind of the race must have been preceded and accompanied by collateral efforts and resultants. Those indirect preparations must necessarily be as varied as the varieties of human experience and belief regarding fundamental things. And those preparations do not issue in the first instance from any human invention or discovery, although the characters of certain individual human beings can be and must be the channels, conscious or unconscious, for the play of higher forces and the inspiration of higher Intelligences. The course of all Evolution is first Spiritual, then Mental, then Personal to certain gifted individuals. From these latter it permeates gradually the race mind, impelling the whole mass forward and upward, in however slow or slight degree. "Evolution" appears as physical only to those who do not look beneath the surface of events. The real process of Nature is ever cyclic: from the highest to the lowest on the invisible side of nature; correspondingly from the lowest to the highest on the visible side, as human vision is at present exercised in the fields of religion, philosophy and science.

Indirect but none the less potent and necessary concomitants of the spiritual and psychical aspects of the Theosophical Movement should therefore be looked for in all directions. One of these was and is the great tide of interest in Oriental religions and philosophies. Until the work of Madame Blavatsky was well under way none but the conqueror, the merchant, the missionary and the philologist, each immersed in his own especial objects, had any concern with the Far East. The mass of the populations of the western world were farther removed from the living East with its immense but alien wealth of metaphysical acquisitions, than from the dead and by-gone stores of ancient Greece and imperial Rome. Generally speaking, it was unknown and unsuspected that the great leaders of early European civilization, no less than their modern

successors, had in fact derived their inspiration and their learning from the exhaustless treasury of Oriental thought and practice.

The ancient and venerated *Bhagavad-Gita* had been translated into English in a respectable rendition in the 60's. The riches of the Vedanta philosophy had thus to some extent become accessible to aspiring minds in the west. Some of the earliest copies came to the United States and into the possession of Thoreau and Emerson. Emerson's fame as a lecturer and writer and the nobility of his character made of him one of the most potent vehicles for the dissemination of the great and timeless ideas of the East. Through his life and work countless younger minds were given a freer range and truer basis, and by so much freed from the sterile and narrow dogmas of sectarian Christianity. Religion was seen by many not to be confined nor due to sects or special revelations. The celebrated "Brook Farm Community" spread far and wide transcendental aspirations and increased the thirst for freedom from the bondage of prevailing ideas.

Sir Edwin Arnold's "Light of Asia" was published in 1879, and read by hundreds of thousands in Europe and America. Myriads of minds gained for the first time some true ideas of the noble ethics and philosophy of Buddhism, and were amazed to find that for centuries antedating the time of Jesus his moral teachings had been imparted in their plenitude, coupled with a philosophy unknown to the Christian world at any time. Scholarly men began to give some heed other than purely scholastic to Oriental experience as embodied in its age-old literary remains. Despite the general contempt for "heathen" people and the exclusiveness of ignorance that had so long obtained, Western explorers began in earnest to adventure in search of the hereditary metaphysical possessions of the Orient, much in the same fashion as other Western adventurers had long exploited by conquest or by theft the physical treasures of the sacred East.

When Charles Darwin's great work, "The Origin of Species by Means of Natural Selection," appeared in 1859, a powerful voice was raised against the deeply imbedded ideas of miracle and special creation by an omnipotent personal God, as engraved by centuries of dogmatic theologies. Mr. Darwin's work was not a direct attack either on revealed religion or the dead-letter creeds, but was limited to the presentation of an immense accumulation of ascertained facts in natural history, and to the submission of inferences drawn with inescapable logic from the facts thus far amassed. It was perhaps the most brilliant example in history of sustained inductive reasoning. He showed and proved physical man to be no "special creation," but an evolutionary part of the "natural order of things." "The Origin of Species," and its supplement, "The Descent of Man," published in 1871, were purely scientific works in the best sense of the term. "The Darwinian Theory" was received by the educated world with profound interest, followed by a tidal wave of revulsion as its bearing and effects upon current

Christian dogmas and interpretations of the Bible were perceived. It was attacked on every hand and its author was subjected to every form of ridicule, slander and calumny that religious bigotry, ever the most fertile in malice and malevolence, could invent. Nevertheless, as scientific students verified its compilations of physical facts and tried conclusions with its logic, the theory gained headway in spite of all the storms of opposition. Its author lived to see his facts admitted, his conclusions accepted and adopted in whole or in part, even by his detractors. Corrupted and grotesquely distorted as the "Darwinian theory" has been in the intervening years, and however limited in its view of "evolution" from the standpoint of Occult philosophy, it none the less remains to this day the greatest advance in scientific hypothesis since the time of Newton, and aided largely in making possible the presentation of the triple evolutionary scheme outlined in the "Secret Doctrine." Whatever the defects of the "Darwinian Theory," they are due neither to lack of honesty, zeal nor industry on the part of its great author, but rather to the limitations of his mode of research and to the inherent defect of all inductive reasoning. So immense is the comparative advance of the Darwinian theory of evolution over the ideas accepted without a question but little more than a generation ago, that it is very difficult for the average mind of to-day to realize how this theory of physical evolution could ever have been questioned, denied, opposed, villified.

In his "History of Civilization in England," a work foremost among the contributory factors we are discussing, Mr. Henry T. Buckle sums up these lessons of the past which, in our opinion, are equally a prophecy of the future of Theosophy and the Theosophical Movement, however unconscious Mr. Buckle may have been of the immense reach of the spiritual and intelligent Agencies at work behind the scenes of human life. In the first volume of his work, which appeared in 1857, Mr. Buckle writes (p. 257):

"Owing to circumstances still unknown there appear from time to time great thinkers who devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important events are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man. the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as common-place facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied."

The student of Theosophy knows that the "circumstances still unknown" to Mr. Buckle, but which he intuitively recognized to exist, are in fact due to the *Karmic* provision of Spiritual and Intellectual evolution. Under Karmic Law, at transitional periods in the cyclic progression of Humanity, great Adepts restore to mankind through both direct and indirect channels some of the Wisdom once "known", but which in the lapse of time has become lost or obscured to mankind during the complexities of physical and personal evolution. For it must not be overlooked by the student that these Elder Brothers are themselves a part of the very stream of evolution to which we belong. As such, They take an active, albeit undisclosed and but too often unperceived share in the governance of the natural order of things. And although this part of the operation of cyclic law is often delayed and defied by the ignorance and prejudice of mankind in general, each rise and fall of civilizations is succeeded by a regeneration and further progression.

Other constructive factors in the preparatory work of the Theosophical Movement in our time may be seen in the great and sudden leap (from the standpoint of racial and national cycles) in invention, discovery, trade,—means and methods of transportation, manufacture, and utilization of all the raw materials in nature—all making in one way and another for interdependence, inter-communication, inter-respect in the great human family and the consequent breaking down of the barriers of nature, of human insularity and separateness—a harrowing of the soil, whether by the means of war or peace, as a necessary prelude for once more sowing in that soil the seeds of Brotherhood. In the political field the great careers of Abraham Lincoln, of John Bright, of W. E. Gladstone, of Garibaldi, and many others, all made for the Rights of Man, as opposed to the forces of reaction.

In an iconoclastic sense an equally necessary and valuable pioneer work, in the breaking of the molds of fixed ideas into which human thought forever tends to crystallize, can be discerned in the work of such men as Robert G. Ingersoll in America, Charles Bradlaugh in England, and, in the pulpit,—by Charles Kingsley and Henry Ward Beecher. Whether apparently pursuing the path of agnosticism, of a purely socialistic and materialistic altruism, or of a liberalized orthodoxy—to use a paradox—the efforts of all these commanded a wide following and broke to a large extent the hold of bigotry and intolerance. Philosophical speculations like those of Herbert Spencer, the esthetical spirit of men like Ruskin, the rebellious mind of Carlyle, the insubordination to the harrow of conventional ideas of writers like Dickens, George Eliot, and many others, all aided in the pioneer work of the Theosophical Movement. They may all be said to have fought for the unrestricted domain of the individual conscience, the larger outlook upon human life and human duty, as opposed to the *ipse dixit* of any—"thus saith the Lord." All these individual and collective factors, some, perhaps dimly conscious of the germinal force at work within them-

selves, others aware only of the travail without issue of human existence as taught and experienced—all were of value. All that in any way has made, or that makes, possible the arousal of serious attention to the Second and Third Objects of the Parent Theosophical Society, all that facilitates the revolt of the mind and conscience from creedal exclusiveness, all that might turn men from the sordid materialism of a one-life existence devoted to the pursuit of physical well-being—all this is truly a concurrent part of the Theosophical Movement, and necessary to any attempt at the practical realization of its First Object—Universal Brotherhood, the life of service as opposed to the life for self.

The ideas represented by such terms as revealed religion, a favored people, a personal God, miracles, heaven gained or hell earned by an "act of faith," a "vicarious atonement," selfish personal salvation—the fetters forged by many centuries of ecclesiastical usurpation of authority over the ignorant mind and conscience; all these veritable Bastilles of moral and mental tyranny were under assault or siege during a large part of the nineteenth century. Their *lettres de cachet* no longer sufficed to imprison or outcast the individual mind, to forfeit the reputable estate of the individual rebel against the "established order." If the mind of the race could not be said to have been, at any epoch, in revolution against spiritual and mental intolerance, it was none the less true that everywhere could be found sincere and reverent minded men in outspoken rebellion against the dominant and dominating ideas of centuries. The "millennium" of sectarian religion was drawing to a close. Agnosticism, infidelity, bold questioning of the foundations hitherto esteemed inviolate were no longer branded with the brand of infamy by the all-powerful sects, because the sects were no longer all-powerful. A spirit of liberty, often of license mistaken for liberty, was abroad in Europe and America.

Modern Spiritualism had perhaps more to do than any other single factor in producing among millions that transitional state of mind into which the granite ideas of centuries had begun to disintegrate. This Ishmael among faiths, under many names and proscriptions, is as old as the history and tradition of the race. In its modern form it began with the mediumistic manifestations of the Fox sisters at Rochester in New York State, U. S. A., in 1848. In the ensuing twenty-five or thirty years it spread, in spite of the most relentless opposition of the orthodox Christian sects, despite the ridicule of scientific students and the incredulity of the general public, despite also the real or pretended exposures of many of the most noted mediums, until its believers were numbered by millions in America, England, France, and in lesser numbers in other countries. Most celebrated of the mediums following the Fox sisters were the Americans, Andrew Jackson Davis, his disciple Thomas Lake Harris, P. B. Randolph, Daniel Dunglas Home, the Davenport Brothers, Henry Slade, Mrs. Emily H. Britten and the Eddy Brothers. All these were accused of fraud times without number,

and some of them were made the victims of persecution. Nevertheless, the genuineness, variety and extent of their phenomena were attested by numbers of famous investigators of the highest character. Notable among those who from sceptical experimenters became convinced believers in the reality of the manifestations were Dr. Robert Hare of Philadelphia, Epes Sargent, Judge Edmunds the noted lawyer, Dr. Robert Chambers, Col. Olcott, and many other men of mark in America. In England Professor William Crookes Alfred Russel Wallace, Professor Lodge, C. C. Massey, Lord Borthwick, Lord Lindsay, Sergeant Cox, and other men of the highest standing accepted the evidences after searching tests. In Germany the famous Professor Zöllner held prolonged sittings with Slade and others and published his conclusions and theories in the work, "Transcendental Physics," dealing with the phenomena as a problem in the "fourth dimension." In France the Emperor Napoleon and his wife, and in Russia the Czar and his consort became the firm friends and followers of D. D. Home. The papers of the Russian savant Dr. A. Aksakoff show how profound was his interest in the new phenomena. Léon-Dénizarth-Hippolyte Rivail, author of numerous popular and educational scientific texts for French schools, became so interested in the phenomena and so convinced of their value in establishing communication with discarnate intelligences, that he devoted his entire time to study and experiments. In order that the prejudices thus aroused should not interfere with his established literature and reputation he adopted the pseudonym of Allan Kardec, by which he is now almost universally known. Contrary to the general supposition, Allan Kardec was not himself a medium. All his experiments were conducted at second hand. He published two books of enormous circulation, the "Book of Spirits," and the "Book of Mediums," both of which were translated into English. The French editions of "Le Livre Des Esprits" alone attained a circulation of more than one hundred twenty thousand copies in the twenty years following the publication of the "revised edition" in 1857. It was Allan Kardec who, more than any other, made systematic efforts to establish a philosophy of spiritualism from the communications he obtained through carefully chosen mediums.

The spread of spiritualism was greatly facilitated by a number of factors. It required no education, no study, no moral discipline, on the part either of the medium or the believer. Its phenomena were not essentially antagonistic to religion, and the communications received more often than otherwise repeated the platitudes of the churches. In fact nearly every noted medium or reputable proponent of the phenomena was still orthodox in his acceptance of the fundamental dogmas of the Christian creeds. Amongst the bereaved who might be more or less sceptical or indifferent to orthodox teachings regarding after-death states, spiritualism made a profound appeal, for it offered the prospect of immediate assurance and consolation. To the materialistic and the curi-

ous-minded it offered a fascinating subject for facile experimentation. Nor can it be doubted that in the increasing dilemma of many, due to the "Darwinian Theory" of physical evolution, spiritualism offered an attractive middle ground of experimental evidence that enabled them, without a too great sacrifice of cherished religious convictions or logical common-sense, both to hold on to hereditary Christian ideas and to accept the theory of "evolution." And in this compromise many were doubtess moved by the example of Alfred Russel Wallace, co-originator with Mr. Darwin of his theory. Professor Wallace was himself a Spiritualist and a believer in Christianity, even if not altogether "orthodox" in his faith.

In a single generation Spiritualism, from being a pariah both as to its phenomena and its many theories, became almost respectable. Modern science, hitherto deaf, dumb and blind towards everything but the empirical acquisition of physical facts and hypotheses based on them, began, reluctantly and suspiciously, but still began, to take note of the phenomena of the metaphysical, which, if true. compelled the admission of other factors than "force and matter" as the causative agencies of the phenomenal world. But the general attitude of scientific students towards spiritualism afforded a curious parallel to the attitude of the theologians toward Darwinism: first derision and contempt, then wholesale denial and opposition, then grudging acceptance in whole or in part.

Into this mighty arena of contending forces entered H. P. Blavatsky with her Theosophical Society and her first public exposition of Theosophy. Looking backwards from the safe distance of the intervening years something of the significance of the mighty struggle between orthodox Christianity and modern materialistic science, between both these and the changeling, Spiritualism, can now be discerned in the light of history—a light necessarily denied all the active combatants except H. P. B. herself. That she saw and foresaw what was and was to be, and was herself under no illusions is very clearly indicated in the *preface* of "Isis Unveiled" alone, without going deeper into the abundant evidences. Bitterly as Theology and Science might be opposed to each other with spear and trident, each was, at the last quarter of the nineteenth century, equally hostile to the new combatant, Spiritualism, armed with its net of weird phenomena and strange theories. Alone, friendly to all the gladiators, but without a solitary understanding ally among them all. H. P. B. was armed only with an unknown knowledge and an unknown purpose which must serve her for both sword and shield. It was too much for her to hope, however vast the reconstructive forces loosed by her in the world of public opinion, that those forces, their source, their scope and their significance, would be grasped by any but the very few. Nor did she expect that their effect on the mind of the race would be altogether and immediately constructive, however beneficent her purpose might be. Nor could she look for other than a hostile and retardative reception at the

hands of vested and mercenary interests, the ignorant and the dogmatic, the predatory and contentious. Although her aim was to elevate the mind of the race, her method could only be to deal with that mind as she found it, by trying to lead it on, step by step; by seeking out and educating a few who, appreciating the majesty of the eternal Wisdom-Religion and devoted to "the great orphan —humanity," could carry on her work with zeal and wisdom; by founding a society which, however small its numbers might be, would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion.

Her first work was with the Spiritualists, as we have seen. When her powerful voice was raised in their defense, when she demanded that their wonders should be investigated with an open mind, their claims examined impartially, she was hailed as a friend, as an ally, as a champion of the new dispensation. When it was noised about through the indiscreet but well-meant laudations of Col. Olcott that she was herself a medium *par excellence,* she was acclaimed as a prophet. Her *soirées* and her Society were crowded with the rush of seekers demanding a sign. But when she refused to produce the hoped-for marvels, when in her conversations and letters to the press she hinted at other and truer explanations of the phenomena than "communications from the dead," when she uttered veiled warnings regarding the dangers of mediumship, she was listened to with surprise, with incredulity, with suspicions. And when at last "Isis Unveiled" was issued, a fierce revulsion set in, increasing as the years went on. She was denounced by some Spiritualists as a traitor to the "cause," slandered by others as a mere cheating trickster, not even an honest medium. Nearly every Spiritualist who had entered the Society departed from it, and she was generally regarded as quite as much the foe of Spiritualism as of orthodox religion or materialistic science. It is of more than passing significance that in almost every case the chief enemies of H. P. B. and her teachings, both within and without the original Theosophical Society and the many organizations which still employ that name, have been persons who were spiritualists, or whose natural tendencies have been in that direction. All the many attacks upon her name and fame throughout all the years, can be traced back to their source either in spiritualists or those addicted to mediumship and its practices.

What, then, were her earliest expositions of Theosophy, which sufficed on the one hand to provide the material for the growth and study of the Theosophical Society, and on the other hand, drew upon her devoted head from the very first, a series of attacks which, gradually increasing in range and intensity, culminated in the tremendous explosions of 1884-5? No student of the Theosophical Movement can afford to neglect the most painstaking examination of "Isis Unveiled." To a summary of its most important contents we may now turn our attention profitably, the collateral and accompanying circumstances having been outlined.

(To be Continued)

THE SPIRIT IN THE BODY*

> For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.
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> —Bhagavad-Gita, Chapter XIII.

YOU have asked me for comment on the questions sent in by our English brother; particularly, that "Karma is as merciless as the Bible-God." But does he consider that Mercy is not opposed to Justice, and that the fullest justice is the same as the fullest mercy? Some take the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice nor would it be merciful to those injured by the wrong-doing. He should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, and that it operates incessantly. It is inherent law and its operation must therefore be impersonal. Some might take this to be "merciless", but that would only be because they desire escape from consequences that are unpleasant.

There are just two ways of looking at the question: either the Universe is governed by Law and under Law or all is Chaos. Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law. Our control of the elements, our use of the materials in Nature, is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity—for instance—we may direct that fluid or force, and use it for many different purposes.

Now as Law reigns in the material world, it can be seen to rule in the mental and moral world as well. Karma simply means "action" and its consequent "re-action." There is no "Karma" unless there is a *being* to make it or feel its effects, and unpleasant effects predicate causes that send forth unpleasantness in the world, affecting others, and finding the restoration of equilibrium at the point of disturbance. There can be, then, but one consideration, and that is, Justice. Why should we desire anything but Justice to be done?

The Bible says whatsoever a man sows *that* shall he also reap, and "Resist not evil and it will flee from you." What is "evil" but the reaping of effects of wrong done? If we try to avoid the restoration of equilibrium, it will not flee from us, but comes again; but if we accept all as just and right, then the "evil" flees. But we must not apply Karma only to what we call good and evil in physical life. The world rolls on in its orbit, carried further and further by the Sun in his greater orbit; grows old through the cycles;

*From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

changes its appearance, and comes under states of matter undreamed of by us. It is the Karma of the world. Soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where are now summer scenes—the Karma of the world and its inhabitants. How, then, shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis? I should say that Karma is Mercy itself, for do I not know that nothing can prevent me or any other from obtaining what is his by law—exact and unerring?

"It knows not wrath or pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as naught, tomorrow it will judge,
Or after many days.

Such is the Law that moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!"

He asks if we have changed our "Faith". It is not a "Faith" for "Faiths" may be changed; but being knowledge which each can make his own, there is no question of change or fear or doubt. We know of all the claims of every description that are made by societies and individuals. How is any one to determine as to their respective values—if any? Just this way: if you are asked to accept anything on the statement of another and the means are not at the same time afforded you to see and know for yourself before acceptation, you will be safe to refuse, for you would in that case have surrendered your own judgment and taken that of another in blind faith.

Now the statement made to him by the Rev. S., being outside of all known law, spiritual, intellectual or physical, indicates to me a self-delusion,—for I would not impute to this Reverend any intention to deceive—and he is not alone in the self-delusion on the same or similar lines; for if he has heard—as I have—statements made by different claimants in regard to H. P. B., each one contradictory to the other, he would know that self-delusion reigned in some cases and deliberate fraud and pretense in others. To say that H. P. B. *now* believes in a personal God,—or ever could—is the greatest absurdity that was ever uttered; and this statement is the most conclusive proof of delusion. For, in default of direct knowledge, what evidence has any man as to H. P. B.? Certainly no more than the evidence contained in her voluminous writings. These directly refute such an assumption, and at the same time point out the laws that govern life, being and consciousness on all planes, so that all men may be free from the "lo here!" and "lo there!" claims of would-be prophets.

For any to declare that they have private directions to do as they are doing, regardless of what were the lines laid down by the Teachers, would be no better or elucidating than is the declaration of the Besant people that the Lodge did not know enough to *fore-*

see, and had changed Its plan and purpose. Both these declarations vitiate all that has been said and done, as well as making it appear that the Lodge does not work according to Law and Cycles, in public effort. For interim efforts of Their followers and disciples, all ways are open, and in these, conditions must be availed of as they arise; the eternal verities can be used in whole or in part according to the minds reached; all this is to be expected from the variety of mental conditions in the world; but this variety is not from strength and understanding, but from weakness and inability.

Those who are able to perceive, to understand and use what They gave, have no reason to deviate or dilute anything to suit contemporary forms or ideas, or to bolster up a decadence that pollutes the mental atmosphere of men. The sooner Christianity is discredited *as A religion,* the better for Universal Brotherhood. As it is, orthodox Christianity stands in the way—as do all other *forms* constructed around a basis of Truth. It is well enough and all that can be done for the majority of minds, to rebuild and change step by step, and there are thousands who will work that way, to one who will be able to understand what is needed, and the very goal toward which all the rest tend; but that one has all the more need to keep that goal ever in sight and mind, never allowing any fogs or clouds to obscure it. If this is not done all direction is lost. It has *not* been done by those who should have done it; hence the very loss of direction seen in the world today, the various cults and systems to which the majority of people are attracted; they asked for bread and have been given a stone. Shall any true Theosophist deem it his duty then to persuade these hungry ones that there is valuable nutriment in the stone? Yet it seems to me this is just what such would-be Theosophical efforts are doing. Our duty is clear. We will "feed the hungry" with nourishing food, and in so doing follow Law precept and precedent—thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

EXTRACTS FROM THE PATH*

"As the great universe has no boundary, and the eight quarters of heaven no gateway, so Supreme Reason has no limits."—*Buddha.*

"Look up at it; it is higher than you can see! Bore into it; it is deeper than you can penetrate! Look at it as it stands before you; suddenly it is behind you!"—*Confucius.*

"Looking up, you cannot see the summit of its head; go behind it, you cannot see its back."—*Lao-tze.*

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*These Extracts were printed by William Q. Judge in *The Path,* June, 1886. The title used is our own. [EDITORS THEOSOPHY.]

REAL MEMORY*

THE general idea with regard to memory is that it depends entirely on the orderly functioning of the physical brain, and that where derangement of that function occurs, there is loss of memory. It is quite true that certain forms of memory depend upon the brain, as in those two particular functions known as remembrance and recollection. In *remembrance,* we can get the idea, but not all the particulars, that have brought about some feeling, event, or circumstance of the past; in *recollection,* we can *collect back* from one point all the other points connected with it. But there is a third function of the memory, known as *reminiscence,* which is not at all dependent upon the brain. It is brought about oftentimes, not by any present object or occurrence arousing attention in that direction, but springs, as it were, direct from the soul itself; it is a direct perception of what was. It comes from something behind the brain—the brain serving merely as a sort of filter, or intercepter, or translator of impressions.

We can understand why remote memories are difficult to recall to our brain perception, when we consider the fact that the brain cells are constantly changing. It is not conceivable that the millions of impressions received during a lifetime could be retained and given out again by those changing cells. All the time during our lives there is a *continuity of perception,* but we do not remember one-thousandth part of the impressions that we have received in those days or years. Very few events are impressed upon us, or are immediately translatable through the brain, by way of *remembrance.* Even if we so desired, we could never make any complete history of all those impressions through the faculty of *recollection.* Yet there is the innate faculty of recalling, and recollecting in such a way as to have a consecutive, or synthetic grasp of all those impressions through *reminiscence*—that faculty of memory which applies to the soul—is a peculiarly innate quality of the soul.

To reach into and exercise real soul memory, we must first understand the real nature of man. We must first see that all beings of every grade—not only man, but the beings above man and the beings below him—are of the same essence, the same Spirit, the same Life, and of the same potential powers. The higher beings have brought these potential powers into active potentiality, and differ from the lower orders by reason of a greater degree of development, a greater range of perception and a finer evolution of form. But highest as well as lowest, are rays from and one with the Divine Absolute Principle. Each one is the Seer, the Perceiver, who stands in the center of his own universe, through which alone he may know all that may be known of the Highest.

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

We must recognize the fact that this is a universe of law, with no chance or accident anywhere in it, and that we have arrived at our present position under law—the law of our own being, set in operation by ourselves; that the same law rules in every direction in space and in nature. The races of men that now exist are the result of races of men which preceded them; the planet on which we now live is the result of a planet that preceded it; the solar system of which our planet is a part is the result of a solar system that preceded it. Everything is an exact consequence of that which preceded it—*everything is the repetition of that which was.* This return of the same action or preceding impression occurs under the true aspect of memory; it is the memory of what we have been through that brings about the repetition.

On the physical plane, the action of true memory is seen in all those stages through which the human form goes from conception to birth—representations, in fact, of the evolution of earlier races. In every act of our existence we are exhibiting true memory, whether we realize it or not. The memory of walking is with us now; the memory of talking is with us now. We may not remember how or when we learned to talk or to walk, but we have present with us the *knowing how* to walk and to talk. True memory is just that—the possession of the knowledge of the past. It is memory which connects us physically with the body, through all changes of body, scene and circumstance; without it, we should be living merely from impression to impression; there would be no connection whatever with the past and there would be no sense of self-identity.

Memory exists also in other inner departments of our nature. Living on the physical plane, our ideas connected almost entirely with the "three-dimensional" state of matter, we are no more conscious of those inner planes of being than, when in sleep, we are conscious of the physical plane, being absolutely shut off from the outside world, from the happenings to our friends, to the nation, and to the world at large, which are then of no consequence whatever to us. Yet there is an active life in those inner departments of our nature, and there is a memory of it. The Thinker who uses the brain in the waking state is simply acting on another plane of matter and using another plane of memory. Every plane of consciousness has a memory of its own.

That consciousness never ceases, but is continuously active, is evidenced by the fact that no one has ever experienced sleep. Nor does death come to us any more than sleep. We may be aware that sleep or death is coming for the body, but we *know* those states only as we see them in others. When we say "I was asleep", we mean that the body was in the sleeping state, while we passed away altogether from this plane for the time being. Then, we passed back again from the inner planes to this, picking up the memory of the waking state where we left it off, and leaving behind the memory of

what passed on the other side. There is no record made in this instrument of the inner planes, for the brain has not been trained in that direction, and hence it can not translate those planes of consciousness, except in some partial recollections, such as occur in dreams.

Dreams attest that we are alive and active on inner planes, for in them, we think, speak, smell, taste, hear and move, as individuals, and never have any question as to our identity, even though the personality presented should be that of some past incarnation. The dreaming state is very close the point of waking—the intermediate state between waking and sleep—so that we are able to impress the brain-cells with what has occurred before waking, and remember. But beyond the dreaming stage, which is a very short stage of sleep, there is a vast extent of human thought and action. We go in and in and in until we are close to the source of our own being, where the Thinker is at work, where he knows all that he has been before—all his past incarnations—where he sees and knows himself as he is. The memory of all the experiences through which he has been as an individualized being is there in one consecutive whole. That, indeed, was the Paradise of man, when he walked with Deity, when he knew himself as he really was. True memory is the Paradise which all human beings should strive to regain. To recover that whole memory, to make that great knowledge of the past usable here and now in the brain, and in the body, is the true work of "salvation". Only when we understand what we really are, shall we be able to take a conscious, active, purposeful part in the evolution of our race. Only when we gain the perception that we are the Eternal Spirit, that Death never touches us at all. that we may have a conscious life in spirit, not in matter; only when we begin to think and act from that basis, can true memory come through to the brain; only then can we know for ourselves, have nothing to ask of anyone, but have everything to give to every other one. And that true memory is possible for every living being.

The barrier for every man is not in the memory, but in the false ideas of life according to which he acts. However much the soul remembers, if we are using the brain contrary to the nature of the soul, the brain can not translate its impressions. The Thinker must transfer the memory of the soul to the brain, and he can do so only by thinking and acting along right lines during active waking consciousness, until the brain responds to the ideas and *learns* to transmit what occurs while the body is inoperative. Then the true memory of the past that is in the soul is our knowledge in the brain.

The Masters are those who have the true memory of every step through which They have gone—the knowledge of all past civilizations, the understanding of all that every human being has to experience, the recognition of all the laws ruling evolution. As custodians of that knowledge, and as our Elder Brothers, They stand ready to help mankind in the only way open to Them—by

recording as much of that knowledge as we can assimilate, by directing us to its proper use for the benefit of all other human beings, that all humanity may advance in an orderly way to the true goal. Greater and greater individualization, wider and wider range of perception are the objects of evolution, but there are two paths by which we may reach the goal. One path leads to an individualization that is selfish, and self-righteous—a state of separateness from all human beings; on the other, there is no cessation of work for humanity. The Elder Brother goes as high as he can, but he stops before he enters the final door that separates him from the rest; he returns and takes up again a body of the race, as Jesus did, that he may help those who know less than He does. So we are never alone. Never will there come a time when those Great Beings will cease from that labor, which is a labor of love. But we are the ones who must determine for ourselves, sooner or later, whether to go on through æons of suffering and millions of lives of ignorance, or to follow the path They show, which leads straight to the goal—which involves the power of direct cognition of truth without any mistake whatever, and which includes real memory.

SECRET DOCTRINE TEACHINGS*

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past."

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* From the Original Edition, Vol. I, p. 37; see Vol. I, pp. 68-69 Third Edition.

TRANSMIGRATION OF THE LIFE ATOMS*

IN your learned note on Mr. Oxley's article, (Hierosophy and Theosophy[1]) you say that "for three thousand years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life forms. But it is not the soul the 5th, least of all the 6th principle, but the *life-atoms of the Jiva,* the 2nd principal. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the *life-atoms* of the *Jiva,* the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* "is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others."

What then is meant by the *life-atoms,* and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms* of the Jiva would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the Jiva after going through various life-forms return again to re-form the physical body, and the Jiva of the entity that has reached the end of its Devachanic state and is ready to be reincarnated again?

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*This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1883.

[1]*Theosophist,* Vol. IV, page 244 (July No.)

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here does the term "lower principles" include the *"Kama rupa"* also, or only the lower triad of body, Jiva, and Lingasarira. It seems the Kama rupa in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the Kama rupa would be in the 8th sphere. Another question also suggests itself.

The 4th principle (Kama rupa) and the *lower* portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K. . . . . F. T. S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the foot-note under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore its incompleteness gave rise to a fresh

misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the "objectively finite", but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal,* though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself"† and that life, according to the occult doctrine,—is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned —a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom" though apt in one sense to mislead the reader, is not incorrect after all, since occulists do not recognise that anything in nature can be inorganic and know of no "dead atoms," whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence quoted by our correspondent from Fragment No. 1, though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast,

*Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—*Ed.*

†*Unseen Universe.*

plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi,* the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

(To be continued)

A PRECEPT[1]

There is a limit beyond which the sun, moon and the planets cannot rise, and when they reach their point of climax, they come down again. But the souls that have attained to perfection never come down again.—*Jain Precept.*

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*We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—*Ed.*

[1]Printed by William Q. Judge in *The Path,* October, 1886. The title used is our own. [EDITORS THEOSOPHY.]

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XIII.

(Continued.)

Q. On page 125, "The Four Yugas *are:* Krita, *or* Satya, *the golden;* Treta; Dvapara; *and* Kali *or the black." The nature of the two middle ones is not explained. What would be the nature of those two cycles?*

A. The cycles are called the Golden, the Silver, the Bronze, and the Iron. The nature of each cycle would correspond somewhat to the nature of the metals, their values, and their constituents. The first Age corresponds to childhood—a cycle of innocence and purity. Then comes youth with its exuberance of life; then manhood, when all the forces are in action,—the intellect tending to outrun the spiritual nature. The Iron Age always comes as a result of the whole force of the intellect being expended in the trend of material things, rather than along the line of spiritual perception.

Q. What follows the Iron Age?

A. When the Iron Age has run to the completion of its cycle, then follows in regular succession the Golden Age. But that is yet a long time off. We have finished only the first five thousand years of *Kali-Yuga,* which leaves us something over four hundred thousand years yet to run. Let us say that in fifty thousand years all the civilizations of the earth outrun their possibilities as such. Then comes a great disturbance, such as the geological changes apparent on any planet show have taken place. These disturbances are the re-actions of the forces that man has restrained so long, and cause a re-distribution of continents. Suppose for a moment that a great catastrophe overwhelmed the earth; that the land went down, as it does in such periods, and lands came up where the sea was before; that a remnant of the people escaped and settled on those lands. Those who survived would be concerned with the first necessities of existence—food, clothing and shelter. The arts and sciences that had existed would have no place, but would become merely a

tradition to the children born under those conditions. Their children would have a tradition still farther removed from the ancient arts. Thus an entirely new phase of existence would be established. The incoming generations, heavy with the burden of sustenance, would learn only those arts and sciences applicable to their surroundings, and the cycle of the return of the ancient arts would be long in coming.

Such would be the story of our present Western civilization. All our landmarks would be gone in two hundred years or more. Then perhaps in some other life, on some other continent risen from the sea, we should be wondering what people left this or that small relic of civilization. This civilization will go through the same phases as any other; it merely presents the embodiments of souls who have come through past civilizations. For we *are* the second race, the third, and the fourth race; the second blended into the third, the third into the fourth, the fourth into the fifth, and so the blending into future races must go on. In all those races has been the living of life in an age of innocence and purity, followed by an age when purity and innocence decreased through the growth of the intellect along physical lines, and then the physical rush of civilization went on in all its complexity until extinction.

Q. Did the Golden Age begin after we had acquired the present bodies?

A. No: our bodies were not then so concrete; they were more plastic, of a finer state of matter. There were giants in those days, that is, forms very large compared with the present forms. Those forms have become more and more concrete.

Q. What class of Egos would bring in the Golden Age?

A. The class we now represent, for we must have lived in the Golden Age. It is just the cycle of the rebirth of nations, analogous to our rebirth into another body: first comes childhood, then youth, manhood, decay, and death. At the present time, we are in our "manhood" as a race, in our *Kali-Yuga*.

Q. Are all nations now passing through Kali-Yuga?

A. Not necessarily. Other nations might now be in their age of innocence and purity, but, of course, *Kali-Yuga* tends to become more and more general. As long as nations are unknown to each other, separated by land and sea, and consequently in intelligence, the various cycles may run their rounds quite independently, but as soon as intelligence begins to spread all over the globe and there is almost instant connection, then *Kali-Yuga* begins to become uniform.

Q. Then cycles overlap and do not end abruptly?

A. Cycles always overlap. There is no direct breaking off point. There could not be a short stoppage, and then an immediate beginning again. There is always a merging from one thing into another, just as night merges gradually into day. The cycles have their morning, noon, their twilight, and their definite darkness, each period merging imperceptibly into another.

Q. What establishes the twenty-four hour cycle including day and night?

A. So far as the earth is concerned, the twenty-four hour cycle is governed by the revolution of the earth on its own axis, which in its moving around the sun presents to us the appearance of day and night. But so far as we are concerned, this cycle, as all others, is established by, and in exact accordance with the needs of, the beings who fall within the influence of this cycle.

We should remember that in the beginning, the sun, and all the planets belonging to this solar system, established, through their relations and inter-relations, an order of motion, or a certain rate of vibration, which is the key governing all motions. Take the nineteen year cycle of the moon, spoken of by Mr. Judge, for illustration, remembering that all occult cycles affecting the earth are reckoned by the moon. There are four weeks and thirteen lunar months. Now multiplying the thirteen by four, and the result by nineteen, we shall get a number that will add up to seven. So with the sun cycle of twenty-eight years. Multiplying the 4x13 and then by 28, we get an answer in which the total of the numerals also comes to seven. That same seven repeats itself in almost all of the cycles.

Q. Is that due to the fact of our seven-fold nature?

A. It is due to the fact that *everything* is seven-fold; that is why there are seven rounds, seven races, seven sub-races, seven days of the week, seven colors, seven sheaths of the soul, etc.

Q. Does the seven-year period in man's life have any particular significance?

A. Yes. The first seven years will give a determining inclination to the next seven; the next seven years have a determining influence on the seven ahead, and so on. Then there is another significant cycle—the 9 cycle. Whenever we have passed the five, or have certain things in motion, the next four will follow the same lines, because the five is the balance. So nine makes the perfect number, and as well as being the number of perfection, it is also the number of death,—that is, when there is perfection in one direction, comes a destruction of that perfection and the beginning of a new nine. The number ten is called the completion of perfection, because seven and three make the ten. The seven is the manifesting side of nature—the visible; the three are hidden—the *Atma-Buddhi-Manas* side,—the Spirit, the Self, and the acquired wisdom, and the active creative potency of that wisdom. The three hidden and the seven manifest applies in every direction, as with numbers, colors and sounds, which have their correspondential meanings in all of life and manifestation.

Q. Are there any hundred-year cycles?

A. There are. In every one hundred years an attempt has been made by the Masters of Wisdom to bring about something better in the way of ideals such as the men of the time can take, with their then existing ideas. Such an attempt may be seen in the formation of this Republic. There were several persons living at

that time, some of whom we know in history, and others of whom we know nothing, who had the idea of a Republic of Brotherhood and carried it forward. The one who did more than any other person for the ideas that were to prevail was Tom Paine; yet no man was more excoriated by the early theologians. Then there was George Washington. What was it that sustained him during that almost impossible fight against one of the most warlike and strongest of people; against the dissensions, ignorance, and selfishness of the people for whom he fought and who supported him so meagerly? Well, he had support. There is a greater significance than appears in the fact that Lafayette came from France and brought him a sword. Many records, besides the higher Masonic records, show that this Republic was intended to be a Republic based on Brotherhood. But we have fallen away from that ideal and drifted into individualism.

Q. May not an individual have his own Golden Cycle in Kali-Yuga?

A. Certainly, yes, in this sense: All the good Karma of the past of various lives might come to fruition in one. Then he would have a Golden Cycle for that life, but a vast amount of less fortunate Karma would remain unexpended, and the next life might bring a cleaning up of all that had not been cleaned. What is seeming good is not always good, but very often bad. If a man of possessions, riches, culture and everything that seems desirable in the world, should use these advantages to the detriment of his fellow-men, he would only increase the misery he has to undo. In reality, we need not envy those men who are in high place and getting much reward from the systems they run. They are in the worst position imaginable, and their turn must come. None can get away from the Law, without serving the rest with his earnings. In this age there is a mixing of the castes, for we must remember that castes do exist everywhere—the Brahmins, the Warriors, the Merchants, and the Servants,—when many Sudras at heart are in high places, and the Brahmins in lowly places.

Q. Will there be a cyclic adjustment of the castes?

A. There is always such adjustment; that is, persons are continually being brought into different positions, high and low, but, in any cycle, all the collectivity of men contacting one another in the different kinds of experience has to be reckoned with. If the Sudras, when in power, use that power beneficently, they keep their high place; if they use their power against the welfare of all the rest, they must inevitably resume their places as Sudras.

Q. Is there any possibility of shortening the Iron Age?

A. None whatever. The question was once asked of Mr. Judge, "Can we do anything against *Kaliyuga?*" He said, "No, but you can do a whole lot in it." For in a time like *Kaliyuga,* the energy expended has four times as much power as in any other age. The very rapidity of movement in *Kaliyuga* makes it possible to do much more than in any other age.

"MOUNTAIN PATHS"

EVERYTHING goes by relation; so doubtless to many others besides himself Maurice Maeterlinck's just issued volume of essays will seem to deserve its somewhat over-ambitious title. But what to the dweller in the low cities of the plain may seem the formidable tall peaks of adventure, from another point of view may appear as at most scarcely more than an exceedingly gentle undulation in the general landscape. By comparison with his earlier essays and plays, "Mountain Paths" does indeed witness an ascent from former levels of thought and feeling, but it is such a short and wandering journey as rather to be called an excursion than a voyage.

The volume contains eighteen essays, some in grave attire, some in the cool habiliments of a warm morning, some in the formal dress of a conventional evening gathering. It is "ready for inspection, down to the last button on the last gaiter of the newest recruit," as Napoleon Third's chief of staff informed him in regard to the French army before the war of '70.

The volume, therefore, is neither for soldiers who realize that the first element in the quest of War—the Mahabharata of the Soul of man—is to strip to the fundamentals of the great struggle; neither for the pioneer of thought who makes his farewells to the accustomed joys and sorrows of the hereditary and acquired so that he may go forth naked into the new world. Rather it is for those who have never known hunger, the hunger of the spirit, but would fillip the tired appetite with something a little strange for dinner; something out of the ordinary and ordinarily satisfactory.

Mr. Maeterlinck is well and widely and favorably known to thousands in England and America through translations, so that when he speaks he commands an audience of many minds. He has supplied this large class of unimaginative but good souls with something of colorful imagery in what would otherwise be to them a world of plain black and white. To these prosaic minds he has spoken of poetry in carefully measured speech. To those without philosophy he has discoursed of metaphysical things. To those who have not suffered he has written feelingly on the lessons of pain. To those who have never known death he has written of epitaphs and cenotaphs. To those who enjoy life he has written of the beauties of familiar things. Who shall say that this is not gentle, kindly, interesting and beneficial? There are those—many of them—who otherwise would never come to know that life stretches far beyond the narrow banks within which ripples and flows the gentle stream of their existence.

The volume begins with an essay on the "Power of the Dead" which is almost a meditation, and closes with a meditation on "Karma" which is almost an essay.

The dead "will help us to destroy the great falsehoods of existence; for war and death, if they sow innumerable miseries and misfortunes, have at least the merit of destroying as many lives as they occasion evils. And all the sacrifices which they have made for us will have been in vain—and this is not possible—if they do not first of all bring about the fall of the lies on which we live and which it is not necessary to name, for each of us knows his own and is ashamed of them and will be eager to make an end of them."

Such is the "power of the dead," muses Mr. Maeterlinck, and thence he proceeds to discuss "Messages from beyond the Grave." His conclusion is that all the host of psychical researches and spiritualistic seances do not establish what their devotees hope and believe, "but here as there these results show at least that we have around us wandering intelligences, already enfranchised from the narrow and burdensome laws of space and matter, that sometimes know things which we do not know or no longer know." Then our author asks himself and us the saving question, "Do they emanate from ourselves, are they only manifestations of faculties as yet unknown, or are they external, objective and independent of ourselves? This is what we cannot decide."

Thus for the salients of thought in the first two essays. From there Mr. Maeterlinck wanders in terrestrial side paths on ungermane flower cullings, but in the eleventh hour returns once more upon his mountain paths and considers the "Riddle of Progress." He reflects that "we are engulfed in a universe which has no more limit in time than it has in space, which had no beginning, as it will have no end, and which has behind it as many myriads of years as it discovers ahead of it. Yesterday's eternity and tomorrow's are precisely identical. All that the universe is going to do it must have already done, for it has had as many opportunities of doing so as it will ever have. . . . It is, moreover, thinkable that, if we do not see these other worlds, they, not being material worlds, do not perceive matter and are consequently as unaware of us as we are unaware of them; for we are doubtless mistaken in believing that, because we are visible to one another, we are necessarily visible to all other beings. On the contrary, there is reason to presume that these spiritual beings pass through us without suspecting our presence and that, as they are conscious and sensible only of that which emanates from the spirit, they do not suspect or discover our existence except in so far as we approach the conditions in which they exist."

Students will here observe the approach by an imperceptible gradient to the teachings of the *Secret Doctrine*. The next essay deals with the "Two Lobes," an essay originally published in the *Cosmopolitan Magazine* for February, 1919, and reviewed in the "Lookout" section of THEOSOPHY for March, 1919, page 160. The essay has been entirely rewritten for the volume, and, with others, shows clearly the metempsychosis going on in Mr. Maeterlinck—the "series or changes in the soul" which bring him in the XVth

essay to "Heredity and Pre-existence," one of which he finds "incontestable." and the other "necessary." Here he ventures, "we will not here discuss this doctrine of successive lives and of the expiatory and purifying reincarnation, which is the noblest and, up to now. the only acceptable explanation of nature's injustices that has been discovered. In the present state of our knowledge, it can only be a magnificent theory or a statement impossible of proof."

Pausing in this altitude for a time, however, he surveys the outspread plain of human life and finds courage to consider the "Great Revelation" of Hindu cosmogony. He names Manu, he quotes from Plato's *Timaeus,* he speaks of Lemuria and Atlantis, gives the figures of Brahma's "life," uses such terms as Manvantara and Maya, and, *mirabile dictu,* quotes *verbatim et literatim* from the *Secret Doctrine* its vast liturgy of the spiritual nature and evolution of all beings. He does not, however, mention Theosophy nor H. P. Blavatsky, but speaks of Adepts, Elder Brothers, and Initiates.

The volume closes with an essay on Karma, and this, with the "Great Revelation" is the longest and most impressive of the series. Here he comes to the recognition of the Wisdom-Religion as the parent source of all the great faiths, and here he quotes from the *Bhagavad-Gita.*

Timid, hesitant, hedged with saving clauses and exceptions, lacking much, "Mountain Paths" is none the less more than merely a "sign of the times." It shows growth in perception and courage on the part of one of the most influential writers of the generation. It marks a stage in the effect and influence of the Theosophical Movement on the mind, not of one man merely, but of a great class of men, and is highly significant both in matter and direction. Better one Maeterlinck, still in the nebulous state than ten thousand self-styled "occultists" preaching the left-hand path of spiritualism and dark magic—better than a million "hopeless incurables in the mysteries." To these classes—the charlatans and the seekers for "progress" and "powers"—Maeterlinck pays attention in one of his "flashes of genius," as follows: "Observe, moreover, that a host of more or less intelligent *illuminati,* of elderly women and unbalanced spinsters, of simple-minded people who accept, blindly and off-hand, that which they do not understand; of discontented, unsuccessful, vain or crafty persons who fish in troubled waters, in a word, all the usual suspect mob that gathers round any more or less mysterious doctrine, science or phenomenon, has discredited these first esoteric interpretations."

It is a ray of hope serene that sincere and honest and able men (and Mr. Maeterlinck is all that, if no Warrior) are at last beginning to recognize the vast storehouse of thought in the teachings of Theosophy, despite the cloud of discredit cast about it by the false and spurious things said, done and taught by the whole "suspect mob" of faithless and foolish "Theosophists."

ON THE LOOKOUT

"THE NEW FAIRYLAND"—

The above title is given to the leading article in *The Saturday Evening Post* for January 17th, an article for which all thoughtful people who have sensed the dangers of the spiritualistic and psychic craze which is making itself felt so widely may well be grateful. The Editors of the *Post* are courageous in printing "The New Fairyland". It will make their publication unpopular with thousands of readers who are dabbling in psychism of one kind or another, who are interested in, and sympathetically anxious to give credence to, the many books and magazine articles on spiritualistic, psychic and phenomenalistic topics. But it is evident that the publishers of the *Post* are clear-eyed enough to see the menace to our social fabric in the wave of witchcraft and demonology that is sweeping the Country, and patriotic enough to exercise their strong influence against it—instead of pandering to the popular taste, and "cashing in" on the epidemic as some publishers seem to be trying to do. "The New Fairyland" is written by Harry Leon Wilson, who has evidently familiarized himself quite thoroughly with the literature of the "new" spiritualism—the writings of Sir Oliver Lodge, Sir Arthur Conan Doyle, Basil King (whose "The Abolishing of Death" was mentioned in the LOOKOUT for November last), and others. Perhaps no popular writer of today can express the whimsical, healthy, clear-sensed, native American point of view quite so cleverly as Mr. Wilson. Certainly he was the man of all others to "do" this kind of an article, and the reading of it will clear the air for many people who were beginning to wonder if "there isn't something in this thing after all", and for whom the next step would be a contact with the muddy torrents of *Kama Loca*. "The New Fairyland" is deliciously funny. Its writer quotes Sir Arthur Conan Doyle's saying, "Too much attention has been paid to the telephone bell and not enough to the message", and proceeds to examine the "message" in the light of reason and common-sense—this "new revelation", this "new gospel", which contradicts itself so often and so completely that the wonder is how any person of intelligence will give it a hearing at all.

"NOT A GOSPEL TO BITE ON"—

Space requirements set for the LOOKOUT forbid much quoting from "The New Fairyland". The article itself should be read by students of Theosophy, who should try to inform themselves in regard to the present spiritualistic trend, in order to be able to discuss it intelligently when asked in regard to it, and thus be able to help those who perhaps may become its victims. Mr. Wilson's conclusions, however, may be briefly noted. He writes:

> "It begins to look like a gospel, doesn't it?" says one of the thrilled listeners in The Seven Purposes. But surely, if so, a gospel for the lazy minded and the morally irresponsible. For I beg the readers of this literature to note that the new gospel, so called, demands nothing of its devotees but the fullest yielding to impulse. "No living thing is obliged to do anything against its will." I would like also to point out that though the words "spiritual" and "spirituality" are constantly in the mouths of these spirits and their mediums they are all, nevertheless, a grossly and inveterately material lot. Their talk—and I have lately plowed through a couple of hundred thousand words of it—is invariably of material things. They insist that they have only spiritual bodies, but garments are needed to cover these, and they rest, sleep and eat; nor have I found a single utterance from any of them that by any stretching of the word could be called spiritual. Further, they are a vain, windy, lying, bombastic lot, with their shoppy patter and their ecstasies of flubdub and yaphoodle. A gospel, indeed! The old-fash-

ioned meeting-house gospel has something in it you can bite on, but searching for substance in this windy, wordy mistiness of the Conan Doyles and the Sir Oliver Lodges is like trying to find the bones in a cup custard. And no matter what impressive physical phenomena attend the manifestations of these spirits, no matter how definitely they seem to set aside the known laws of matter, their very contradictions show that they cannot be those they pretend to be.

"Sir Arthur was right. Too much attention has been paid to the telephone bell and not enough to the message."

"EPIDEMIC OF DUAL PERSONALITY"—

A London dispatch in the Los Angeles *Examiner* of January 28th, notes that Doctors deduce a wave of "dual personality" from the fact that six hundred persons are reported to the police as missing every month.

> Sociologists are alarmed at the steady progression in the numbers of people who suddenly wrench themselves away from all home ties and relations and disappear. Now that the average has reached thirty men and women daily, the matter is engaging the attention of the authorities.
>
> Well educated men and women, including doctors, university graduates and business managers, vanish from comfortable homes without apparent cause. Dual personality is declared to be the only sound explanation.

Some students will agree that the phrase "dual personality" provides an explanation that does not explain, and it is quite doubtful if the "doctors" really know much of anything about it anyway. But it is an interesting "coincidence" that England, and especially London, is a veritable hot-bed just now of psychism, phenomenalism and the "new spiritualism". Devotees to the prevalent diabolism are not confined to any single class of society, but are especially numerous among the so-called educated and upper classes. A logical outcome of psychic practices, of mediumship, of attendance at seances and of mingling with mediums, is a tendency to the passivity without which mediumship, automatic writing and the like are impossible. And actual obsession by discarnate entities, whatever their nature, may follow—without the affected person being in the least aware of the presence of his "dweller". This is a very real fact in nature, a genuine danger, as many an observer of spiritualistic devotees has been able to discover. One can call them "influences" or what not—the name does not matter—but they assuredly are not high influences, not in the least spiritual, and they utterly disorganize the natures and disorder the lives of those unfortunates who have rendered themselves subject to them. Dr. Jekyll and Mr. Hyde is no mere fancy: the world is full of unaware Dr. Jekylls and Mr. Hydes! Apply the foregoing to the disappearances noted in the London dispatch, and some explanation of the matter may be sensed. The Teachers of Theosophy, H. P. Blavatsky and Wm. Q. Judge, warned students in no uncertain terms of the dangers of psychism and the practices of spiritualism. Those who study and apply Their writings have learned for themselves that nothing contained therein was set down at haphazard or in vain.

SUNDAY-SCHOOLS WANING—

At the annual convention of the Sunday-School Council of evangelical denominations held in St. Louis late in January, the secretary's report showed that Sunday-school attendance in the United States in the last two years fell off more than 680,000. The total attendance in 1918 was 18,751,787, a decrease of 272,712 over the preceding year, and in 1919 it decreased 409,765 more. From the point of view of the free-thinker, this is an encouraging sign of the times, and it undoubtedly has a wider significance

than the mere figures themselves present. Many parents who themselves draw away from active participation in theological Christian activities and church attendance, who have realized the emptiness of modern Christian teachings, still send their children to Sunday-school in the lack of some better place to send them, and thinking that thereby the children can at least come to no harm. So the decrease in Sunday-school attendance means a far larger falling off in church attendance, as will be seen. But to what will the children turn? No religious instruction is far better than false religious instruction, but what a pity that these little ones can not be acquainted with true ideas concerning the soul of things before they have to go forth to battle their way in the world on their own account. Some years ago a move was made in the right direction when the Children's School of Theosophy, of the United Lodge of Theosophists, was started in Los Angeles. It has been kept alive ever since. One book for children was published, "Because—For the Children Who Ask Why," and another which is devoted to actual lessons will appear, it is hoped, during the present year. Theosophical literature for children has heretofore been largely of a sentimental nature, with strong emphasis on fairy and other phenomena, and a pointing to prayer and worship of some kind of celestial beings or another—as *untheosophical* in very truth as it well could be. Experience has shown that children can be interested in, grasp and apply the "straight" fundamental teachings of Theosophy—the Self, karma, reincarnation, responsibility, duty, the meaning of life and death—just as their elders can, and sometimes much better; for children are not so loaded down with preconceived notions and hard intellectual concepts as is the average adult. It is the duty of sincere Theosophists, whenever and wherever possible, to do what they can to enable children to get hold of the true ideas. The future of the very Nation itself depends upon it—and we may remember that we who are now incarnate in the Nation must have had, under Karma, a hand in making it what it now is, and may again come into it, under Karma, when next we appear in bodies on earth.

SALE OF ENGLISH CHURCH PROPERTY URGED—

It has been proposed that all the property of the Church of England, and the Church of Scotland, should be sold, and the proceeds used for the relief of debt-ridden England. Needless to say, the suggestion does not come from the ecclesiastical authorities, but it has attracted much attention because it is advanced by the Statistician of the *Journal of Finance and Trade,* a publication of influence among British business-men. It is advised that even historic Westminster Abbey should be converted into cash. The writer who advances the idea declares:

> "There is no reason why the Church of England should be supported by the whole population. It is not believed in by the whole population, and therefore it has lost all right to exact support from those who do not attend its services. What is wanted now is that the whole property of the church, without exception, should be used for the freeing of the country from debt."

How the dry-bones of British ecclesiasticism must have rattled upon learning of the foregoing. Only fancy how many well-cared-for bishopric hands were raised at the shocking sacrilege of the idea! But the English are facing a condition, not a theory—an annual *interest* charge alone said to equal five hundred million pounds sterling, to say nothing of the principal of her debts which must sooner or later be liquidated. What more logical, what more just, than to unload, at a price, the out-worn housings of a theological dogma no longer acceptable to a large portion of the people who have paid for it and still perforce support it—and turn the money in toward lifting the terrible load of debt for which the whole nation is honestly obligated. It is obviously the thing to do, but will the courage to do it be found? We hardly think so.

AN EDITOR'S RELIGIOUS CONFESSIONS—

Ed Howe, of *Howe's Monthly,* and formerly of the Atchison, Kansas *Globe,* is one of the few remaining American editors whose name is well-known to the reading public of the United States, as well as to American newspaper-men and journalists. His writings are wonderfully simple and homely, full of the natural philosophy of a plain man who sees things clearly, and can present them frankly and unpretentiously. His literary work possesses an absence of "style" that is, in fact, style itself. And there is a freedom from hypocrisy and cant about his writings that would seem to be characteristic of the man himself. Ed. Howe is *un*-religious, but not in the least irreligious. In a recent article in his publication he says:

> "I have long believed it is a very rare man who is entirely irreligious. . . . Men do not fully accept the current religious faith, but have faiths of their own. . . . Almost every man has a Deity of some kind; possibly it is himself. . . . I have come to the conclusion, after much thought, that death ends all, and the subject has been dismissed from my mind. I know what I think on the subject, finally and irrevocably.
>
> "I have known many fine men who pretended to be religious; and almost all the best women do. . . . Particularly of late years I have not thought any one very serious in their religious beliefs. . . .
>
> "Those who are conspicuously religious are the one class I understand least. I am willing to bow my head, or get on my knees, when they pray, but all the time I am secretly regarding them with wonder".

We have quoted the foregoing because it is the honest expression of an honest newspaper-man, and can be considered, we believe, as a true reflection of the position of nine-tenths of the newspaper-men of the United States. They have seen and sensed the conscious, or unconscious, hypocrisy, cant and inconsistency of the "conspicuously religious" and "secretly regarded them with wonder". And thus looking from behind the scenes have themselves lost faith in the spectacle. Likewise have the evidences of their own experience demonstrated the truth of Ed. Howe's statement, "Particularly of late years I have not thought any one very serious in their religious beliefs". Pretensions are many, as are the formal performances of religious rites, but with few men and women is religion a living power in actual life.

Newspaper-men of today are not perhaps so much the moulders of public opinion as they used to be, but they are faithful reflectors of it, when permitted to write sincerely rather than in the service of some special interest or another. An *un*-religious nation is better off than an irreligious one, but the former soon becomes the latter if no scientific and common-sense basis for the expression of the religious instinct is supplied. Will the United States go the way Rome went after the old gods became dead in the minds of men? Or will the "sanctified common-sense" of Theosophy supply the basis for a new religion upon which the nation may move forward to a fuller, more equitable life and procedure? It remains for Theosophists to determine. We wish more thoughtful and influential men like Ed. Howe would lay hold of the writings of H. P. Blavatsky and Wm. Q. Judge. We wish Ed. Howe himself would.

PLATO'S "SHADOWY IMMORTALITY"—

Mr. Howe is evidently something of a student of Plato. In the article above referred to he writes:

> "Aristotle, as well as Plato and Socrates, believed in a shadowy immortality; but all three had doubts, as did the Stoics, who held that besides the individual soul, there was a universal soul."

If he would but study his Plato in the light that Theosophy sheds upon the philosopher, we believe Mr. Howe would abandon the word "shadowy",

as well as the "doubts". In her *Key to Theosophy* Madame Blavatsky writes:

> " . . . Plato was an initiate, and therefore could not go into forbidden details. . . . He regarded man as constituted of two parts —one eternal, formed of the same essence as the Absoluteness, the other mortal and corruptible, deriving its constituent parts from the minor 'created' Gods." And again, "Plato defines *soul* . . . as 'the motion that is able to move itself'. 'Soul', he adds (*Laws,* X) 'is the most ancient of all things, and the commencement of motion' ".

Plato's knowledge of immortality was not in the least "shadowy". Indeed, if he was an initiate—and there is every indication of the fact in his writings—his was a *conscious immortality,* a realization of the *fact* of his immortal nature while he was still functioning as a human being, awake and active in a physical body. He had no "doubts". No man who has the knowledge has any doubts; he *knows* for himself. Theosophy teaches that the knowledge of his immortality—its full realization—is available to any man, if he will fulfill the conditions. The first of these conditions is the admission that it *may* be true, and any fair, open-minded man is willing to admit that.

BRITAIN'S PROTECTING HAND—

On March 13th, last, the Governor of Bengal, in Council, ordered the confiscation of all copies of a book called "Islam a Challenge to Faith," including in the prohibition "all copies of all documents containing the matter of the said book, on the ground that the said book contains matter which is calculated to wound the religious susceptibilities of Moslems." Christian missionary societies united in loud complaints against the ruling, and the matter is still being referred to with great disapprobation in the Christian religious press. Quite likely the action of the British Government in suppressing a book written and published twelve years ago was a "war move"—to put out of circulation a work that might tend to cause further unrest among the great masses of Mohammedans in India. Nevertheless, the wisdom of the general policy of the British Government in protecting the religious freedom of the peoples of British dependencies will be upheld by all thinking and liberal-minded men. And the action in regard to the book mentioned may be construed as an application of this wise, far-seeing policy. If the protecting hand of Britain had not held back the destructive tendencies of fanatical Christians in the early days of British-Indian history, many of the gems of ancient literature and Scripture which have brought such spiritual light to the West would not be available to Theosophical students today. They would have been burned, just as Christian vandals have burned and destroyed the religious writings of so many other conquered peoples whenever they could lay their jealous hands upon them. Theosophists in particular, and the world in general, owe much to England. This karmic debt may arrive at its point of objective adjustment when the hour approaches for Britain's final reckoning. She will need the help.